The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6058 Saturday, August 16, 1958 Price 3½d.

THE DESERT AND THE ROSE

THE greater part of Iraq is desert, with temperatures sometimes up to 130 degrees in the summer and rarely below 115 and 120 degrees. Hot winds carrying sanú can blow all day long over wide areas. During the First World War fighting used to stop in the then Mesopotamia in the summer season, as fighting stopped in France during the winter. The desert heat was so intense that protracted movement was impossible. Food cannot be grown on a desert; and industrialization, if and whenever it comes in such a climate, is bound to be different from industrialization in a summer heat of 70 degrees. Iraq is a poor country, save for oil. But oil cannot be eaten, or used for building industrial plant. It has to be exchanged for other commodities.

Iraq, willy-nilly, if it wishes to transform its deserts into habitable land is dependent on the West, the only part of the world at the moment that can take its oil. Given ordinary wisdom the desert lands and Western economy can be complementary. There is nothing whatever to fight about. It is hard to suppose that this plain fact will be ignored in the long run.

The land of Jordan is desert, too, and it is the part possessor of one river, not of two deep ones as Iraq is. The desert Arabs still live there on the "standard of life" described by Doughty in *Arabia Deserta*, a standard that would be impossible for most Europeans. It is probable that many Jordanians do not know they are Jordanians yet. The life in the desert must be very different from that suggested by the dead straight boundary lines cut out so accurately on the maps.

Jordan as a state only exists because the West in one way or another pays for it to be so. If Western help were withdrawn something particularly drastic would happen to those exact boundary lines. So the deserts of Jordan, too, are very much complementary, only in a different sense from those of Iraq, with the Western economy.

The Israelis

The Israelis are apparently making their desert blossom as the rose, but only with help from the West. If Western capital stopped flowing into Israel the desert, likely as not, would still remain. And it must be assumed that the economies of Lebanon and Syria are somewhat adjusted to those of the neighbouring states. All in all, the Middle East is dependent upon the West for whatever hope it has for economic progress, and for raising the level of human existence for millions above a bare animal level of eating, and not much more than an animal level of shelter. It says everything for human ideals that in these conditions human beings can demand freedom first before food and shelter. It ought not to be impossible within such ideals for the West to give all the help it can, and live in friendliness and dignity with the people who are being helped.

Help to the Middle East

It has taken a very near cataclysm to shake the Western countries into an appreciation of this truth. Western help is now proposed in a manner that could offend no one, and could offer hope in a reasonable manner for reasonable men. It is a considerable thought that if help had been decently given to Egypt over the Aswan Dam three years ago, there would have been no Suez Canal crisis, and possibly no Middle Eastern crisis now. There is a Western ideology as well as a Communist, and as well as an Arab. One of the ways of helping the world would be for the West to examine its own ideology, as well as engaging in attacks upon all other ideologies.

It is impossible to ask fallible statesmen to plan for everything, the day to day routine of dealing almost by rule of thumb with one crisis after another must be wearing enough, and thought-absorbing enough. But if the current plan of extending ambitious material help to the Middle East is now seen to be the splendid opportunity it appears to be, why was it not thought of some years ago? How dead, niggling and petty now seems the Middle East sparring of the pre-Suez days.

The plan that probably saved Europe after the war was the Marshal Plan. It was a magnificent act of enlightened statesmanship that gave, without calculating the return in coinage or any form of dependence. It was the greatest act of civilization in the post-war era and it helped to make civilization possible. No chance whatever for Britain to act in a similar manner today, or to act with others? The self-sufficiency of making Britain a wealthy nation, or doubling the standard of living within 25 years, without much regard for what is happening in other countries, even in the Commonwealth, may not appear to the poorer nations as the peak of enlightenment. There are other ways of living with the wide world than through the assertion of local political ambitions. They may be found through acts of unquestioning generosity.

A QUAKER STATEMENT ON THE MIDDLE EAST CRISIS

(The following is a statement recently issued by the Society of Friends. It is signed also by American and Canadian Friends.)

THE crisis in the Middle East has led to plans for a meeting of Heads of Governments at the United Nations. A fundamental review of basic policies is needed.

The age-old struggle of the great powers for allies and influence in the Middle East has been aggravated by the intrusion of cold war politics. Now the United States and Great Britain have sent military forces to the area at the request of the legally constituted governments of Lebanon and Jordan. In neither case, however, was the action taken in consultation with any organ of the United Nations. It was particularly unfortunate that United States troops landed in Lebanon while the work of the United Nations Observation Group in that country was becoming increasingly effective. We earnestly hope that all foreign forces can be withdrawn from the Middle East at an early date, and that arrangements can be made for the United Nations to continue such observation, supervision and policing along the frontiers and armistice lines as may be needed to maintain peace and security in the area.

This is a time when the United Nations needs the full support of all governments and all people who care for peace and justice. We wish to express our support for the Secretary-General and his colleagues in their efforts to uphold the purposes and principles of the United Nations, and particularly to strengthen the Observation Group in Lebanon to ensure that there is no illegal infiltration of personnel, arms or other material across the Lebanese borders.

A strong wave of nationalism is producing sweeping changes in the Arab world. Some are peaceful and constructive; others may prove to be unfortunate. The peoples of the region are entitled to decide their own destiny without interference. We appeal to all governments, in and out of the Middle East, to refrain from actions that would make it more difficult for the peoples of the area to decide how they wish to be governed.

We reaffirm our view that the requirements of peace in this region are dependent on meeting basic human needs and not on military alliances or operations. We urge, therefore, a determined effort to raise living standards throughout the Middle East. We hope that the countries of the area will make full use of the facilities and resources of the United Nations in the formulation of a comprehensive plan of social and economic development. Such a plan could include concerted efforts to expand educational, medical and welfare services for all, the development of the Nile, Jordan, and Tigris-Euphrates River valleys, the enlargement and improvement of the Suez Canal, and the discovery and exploitation of new sources of energy for the region.

A further prerequisite for Middle East peace and stability is a final solution of the long-standing refugee problem. We encourage member governments of the United Nations to redouble their efforts to solve this urgent human problem.

All this will require the best intellectual and moral leadership that the region and the United Nations can provide. We hope that our own and other governments will contribute generously to the implementation of these plans. It is our further hope that Quaker service committees and other non-governmental agencies can play some small part in working with the peoples of the Middle East towards these goals. Aid in the Middle East, from whatever source, should be non-discriminatory and be available to all on the basis of need alone without reference to religious beliefs, ethnic origin, or political views.

The Middle East has a historic importance for adherents of three great religious faiths. We pray that a new era of peace and economic and social opportunity will soon be established in the area so that men may live as brothers.

FAITH AND UNDERSTANDING

II—THE KINGDOM OF GOD

By A. J. Long

(Continued)

IN my previous article, I attempted to trace the origin of the idea of the Kingdom, and I outlined the various possible ways in which the teaching of Jesus can be interpreted. It now remains to follow up the subsequent development of the idea.

It is quite obvious that the early Christians (whatever may have been the case with Jesus Himself) envisaged the coming of the Kingdom as a great eschatological event, shortly to be accomplished in a spectacular and dramatic fashion. It would mark, in effect, the end of the world — or, to be more precise, the end of the present age. How far the establishment of an *earthly* Kingdom was expected is not always clear. The original Hebrew idea of the Kingdom certainly included the notion of an ideal community on earth — the return of a golden age, a time of peace and prosperity, brotherhood and equity, when every man would sit under his vine and his fig-tree, and the earth would be full of the knowledge of the Lord. At first, it was apparently expected that this would take place within the existing order of things, but ultimately, there emerged the notion that such a radical transformation would demand new heavens and a new earth. So although the Kingdom was definitely to be on earth, it was held that it would only come after the destruction of the existing physical universe, at the end of the present age. That such an idea was taken over into some sections of Christianity is obvious from the Book of Revelation. But, by and large, most of the early Christians seem to have envisaged a final end to the existing scheme of things, which means that for them, the Kingdom was essentially a heavenly Kingdom.

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With the continued delay in the expected consummation, this idea gradually became dominant. That the Kingdom was coming was never for one moment doubted, but it was assumed that there had been some miscalculation in the time scale, and that the event was not necessarily imminent. It was connected more and more with the Last Judgment and the end of the world — something which, while possible at any moment in theory, probably belonged to the distant future. In spite of the Lord's Prayer, therefore, the idea of a Kingdom on earth was largely forgotten — except among those minor sects, who, with pathetic fanaticism, continued to await the imminent Second Coming of Christ, and the establishment, under His rule, of a real earthly Kingdom destined to last for a thousand years (see *Rev.* 20). Hence the term millenium as a title for the ideal state of society. This special type of Christian eschatology (officially known as Millenarianism or Chiliasm) has had many enthusiastic advocates, particularly in more recent times (Mormons, Adventists, etc.), and its most prominent present-day representatives are the Jehovah's Witnesses. It is perhaps also worth remembering that official Catholic theology has always followed St. Augustine in identifying the Kingdom on earth with the Church. In a certain sense, therefore, it can be argued that the Kingdom has already come on earth wherever the Church is in control. This belief is reflected, to a certain extent, in the popular hymn, "The day Thou gavest" — the real significance of which is often lost.

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But, generally speaking, except among the minority of Adventists and Millenarians, the possibility of an earthly Kingdom was completely ignored. In the 18th and 19th centuries, however, the emergence of the idea of progress led to a completely new conception of the Kingdom — the idea of a far-off divine event to which the whole creation was moving, an earthly Utopia which man himself would some

day build, with divine assistance. The coping stone of this development was the establishment of the Darwinian hypothesis, which ultimately led to the triumphant optimism of the Liberal Protestants, who confidently identified their own evolutionary view of the Kingdom with the teaching of Jesus.

This conception, so beloved by our Victorian and Edwardian forbears, and still reflected in many of our hymns, is now generally assumed to have been completely discredited, partly by the eschatological theories of Schweitzer (the one liberal who did not share the liberal view of the Kingdom) and partly by the catastrophic events of the 20th century. It can certainly be argued, of course, in spite of a considerable amount of evidence to the contrary, that the teaching of Jesus does not correspond in the least to the speculations of Liberal Protestantism. But even this does not necessarily dispose of the Liberal Protestant view, which must be judged solely in terms of the contemporary human situation. Certain circles now dominant in Protestant orthodoxy commonly maintain that the events of the 20th century have vividly demonstrated the truth of the fact of sin and, since it is said man is always a sinner, any hope of achieving perfection within the time process is clearly ridiculous. The idea of the Kingdom, therefore, is an illusion.

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But is this attitude really justified? Obviously the notion of *automatic* progress, onward and upward for ever, is a false one. We all recognize, too, that the confidence of those who were persuaded, at the turn of the century, that the Kingdom was just around the corner, was pathetically misplaced. It is also true, of course, that absolute perfection is an ideal impossible of attainment under conditions of space and time. "A man's reach must exceed his grasp — or what's a heaven for?" But I have still to be convinced that any of this makes nonsense of the idea of progress. That there has been progress and development in the history of the universe, it is impossible to deny, and as Sir Julian Huxley has always argued, it is now up to us to take charge of and to extend ever further, that cosmic evolutionary process, of which we are privileged to be the unique culmination. That little or nothing has been achieved so far should not discourage us. Human history, after all, has been ridiculously short. Nor is the idea of progress vitiated by the now very real probability that the human race will destroy itself. Even this does not rule out the possibility of the ultimate emergence, either on this planet, or in some distant corner of the universe, of a new race of beings, truly capable of adapting themselves to their environment, and worthy to be the inheritors of the Kingdom of God. In other words, Tennyson may not have been entirely mistaken when, echoing a profound Jewish insight and anticipating Darwin by some ten years, he saw in man "the herald of a higher race" and glimpsed the "one far off divine event to which the whole creation moves".

As has often been pointed out, one of the many great Jewish contributions to human thought is the notion of the significance of time — a notion reflected in Communism no less than in Christianity. Perhaps what the world needs more than anything else at the present time is a reaffirmation, as against the "heresy" of Communism, of the essential truth enshrined in the ancient idea of the Kingdom. In place of the pessimism of T. S. Eliot ("There is only the fight to recover what has been lost and found and lost again") we must substitute the confidence of W. H. Auden:

> "Show us
> History the operator, the
> Organizer, Time the refreshing river!"

In the words of an unorthodox Marxist, Dr. Joseph Needham (to whom I am indebted for the foregoing quotations) "the historical process is the organizer of the City of God, and those who work at its building are (in the ancient language) the ministers of the Most High".

THE I.A.R.F. PARTY AT SEA

From A. B. Downing

THIS is being written under grey Atlantic skies somewhere near Newfoundland. Maritime propinquity works wonders and after four days at sea the members of the I.A.R.F. party travelling to Chicago have got to know each other fairly well. French, Belgian, Swiss and German delegates joined us at Le Havre and we have also Mr. Olden, a charming and learned Quaker headmaster from Norway, as well as Dr. Nag from India. Stewart Carter seems to have worked wonders with the shipping authorities. Our cabins in the Tourist Class are all fairly close together and a whole block of tables has been allotted to us in the dining room. All this helps in our friendly intermingling and at each meal there is always a fluid re-arrangement of table companions, no doubt on the sound principle that what matters at a good meal is not only what is on the plates but also what is on the chairs!

There is, of course, at least one table which has a fairly constant population: the French one. Monsieur Marchal, our liberal colleague in Paris, is always certain of an audience eager to listen to his wide-ranging Gallic wit and wisdom. Around the French star there is invariably a cluster of non-French satellites, Dutch or Swiss or (less frequently) English. At the other tables the population is less predictable, the urbane Stewart Carter perhaps forming a conversational nucleus at one of them, or Shirvell Price at another, or the tall magisterial Dr. Faber or the gay and gifted Mr. Van Damm. You might hear Principal Kenworthy joining in student reminiscences of Strasbourg with Pastor Hoyois of Brussels, or Dr. Dick Pierce of Emerson College, U.S.A., with his pince-nez, putting us wise about the oddities of Boston Unitarianism in particular and America in general. A very useful man indeed is our friend Dick Pierce!

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Miss Margaret Stevenson goes about bursting with enthusiasm over every Atlantic wave or ship's roll. Her zestful seaworthiness is something which one or two others in our party enviously admit they do not share. She it was who remarked on the advantages of living for seven days at the rate of about £5,000 a year. That is something which we are all obviously enjoying, though in the case of members of the Cloth it is mixed with a slight feeling of bewilderment. The menus are so enormous and stewards with their attendant services are ubiquitous, miraculously providing everything from beef tea to a bath absolutely free of charge. Or so it seems!

The I.A.R.F. Executive was summoned to a meeting in one of the cabins, but it had to be postponed for a few hours because the Minutes Books had inadvertently been deposited deep in the ship's hold. But apart from that and such minor contretemps as the discovery by our Indian delegate that he had left his return passage ticket back in Calcutta, Stewart Carter has had few uncovenanted snags to contend with.

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Today, Sunday, most of the passengers assembled in the large Tourist Lounge for divine service conducted by the ship's Chief Officer, accompanied by the dance band trio. We sang the well-known hymns with that English heartiness which always surprises our Continental friends. The service followed the general outline of the Book of Common Prayer and while we picked and chose our way through the various clauses of the Apostles' Creed and stumbled mentally over various references to the Son and Holy Ghost, we all felt that we were joining in a true act of worship. We unanimously

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Mr. Ronald Jones

On Thursday, August 7, Mr. Ronald Jones, the Treasurer of the General Assembly, was knocked down by a car on a visit to Cambridge. He was seriously injured. He is in a Cambridge hospital and on going to press we learn he is progressing as well as can be expected.

applauded, too, the Cunard Company's wisdom in decreeing that, in its ships, public worship shall be conducted by the Captain or a senior officer. By that official ukase the company must save itself from many an ecclesiastical headache.

Each evening there is a film show in the cinema, which most of us have attended with a regularity and a lack of discrimination, which we would certainly have reproached ourselves for at home. But, after all, we feel we are on board ship and we can always follow the film up afterwards by crushing together in a cabin for conversation and tea and sandwiches (free of charge!) until the small hours of the morning, listening to an ever-varied and multi-accented interchange of ministerial experience and reminiscence.

We are already looking forward to seeing the coast of Newfoundland and are full of endless speculation, which the tales of our more seasoned Transatlantic experts do nothing to diminish, about what America is really like and what will really happen at the Congress when we get there.

Stewart Carter asks me to send greetings from all of us to our friends at home.

"DIARY OF A COUNTRY PRIEST"

(The following is taken from the July - September issue of "Africa South". It is written by an Anglican Rector, the Rev. Charles Hooper. A contributor to the Quarterly is the Hon. F. A. W. Lucas, former Judge of the Supreme Court.)

It is, I suppose, no accident that the Anglican Rectory in Zeerust became for a time one of the focal points of recent events in that area. Accidents there were, however, such as our discovery that there was no place in Zeerust where defending counsel from Johannesburg could interview their African clients. It seemed reasonable to my wife and myself to offer the defence the use of the Rectory for consultations. We had seen the police breaking up attempts at consultations on the Zeerust pavements; and we knew that, apart from the pavements, the only place for consultation was Johannesburg, 150 miles away, or the Reserves, forbidden to Whites without permits, and scattered over 80 miles. From the use of the Rectory as a meeting place for client and counsel to the use of the Rectory as a source of help or a place of refuge was a quick and inevitable development.

But the basis of our involvement in the toils of the Zeerust agony is not accidental. It is really an exceedingly simple matter. Long before there was any question of the issue of reference books to African women, long before the holding of illegal tribal councils and the burning of houses, we had both come to know as fellow human beings the people among whom we had elected to work. My wife and I knew the names of their children, and the places of work of absent husbands. We accepted gifts of eggs from destitute widows, knowing the wound that refusal would inflict. We were asked to settle feuds and comfort the bereaved. Daily we moved among the Bafurutse in the relationship of missionaries to people entrusted to our care — a relationship as remote from the master-servant one as can possibly be imagined. There was, of course, an inequality about the relationship, for priest and teacher are in authority over their people. But one of the points of such authority is that it is something accepted, not something imposed; and it is counter-balanced by the example of Maundy Thursday, by the Christ Who girded Himself with a towel and washed His disciples' feet. In the event, it was we who learned humility.

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We were involved, also, by the simple fact that we are South African citizens. To put it naively, we believe in law and order; and so, a year ago, did the Bafurutse. Before April, 1957, there could have been few more peaceful districts than the Reserves near Zeerust, where 30,000 African people lived, settling their differences quietly according to tribal custom, without the clash and violence that are so appalling a feature of South African city life. We have watched the destruction among our people of this acceptance of rule by law. We have watched the emergence of gangster chiefs ruling by fear, terrorizing their own people with the arrogant impunity afforded by police protection. And we have watched the police themselves reducing the Bafurutse to an acceptance of the belief that might is right. We have listened with horror to our people arguing with each other about whether the only solution to their dilemma is not the murder of the "rebels", as they have come to call the gangster chiefs. Inevitably we have taken part in such arguments, pleading with our people, sometimes for hours, not to follow the gangster example which they were experiencing on this scale for the first time. And we have listened, with perhaps greater horror, to the conversations of policemen. On one occasion a policeman — a youngster of about eighteen — said to me: "The Chief Police Commissioner is here, I hope he'll give us permission to shoot these bloody rubbish". On another occasion I was told about an Anglican woman who had been arrested with others for having allegedly burnt her reference book: "The others pleaded guilty, so we are letting them go. But this one wouldn't plead guilty, so we're sending her to gaol". The moment I offered to bail her out, she, too, was released. But the classic expression of the police attitude to the recognized processes of law came during the hearings of the Commission of Enquiry, when an officer complained bitterly that the police were being made fools of, because accused persons who had found themselves legal defence were being acquitted on a large scale. Their legal defence, he maintained, was a serious cause of unrest!

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And far more destructive of trust in the law than police talk has been police action. Raids in the small hours of the morning; the indiscriminate arrest of nearly naked women dragged out of their blankets and out of their houses in the night; assault by the police or in the presence of police; the levying of indiscriminate fines by pro-Government Chiefs on people arrested by the police in the presence of the police; the terrorizing of people who have dared to seek legal help, or to appeal against fines — all these, and more, have been the order of the day in the Zeerust district for more than a year now. Coupled with the fact that in not one case has action been taken on behalf of people alleging assault and bearing the marks of assault, it all amounts to simply this: almost everybody is afraid of the police, and nobody believes that a blameless life is any protection.

Simply because we are South Africans, it has been impossible for us, either by co-operation with the authority which sanctions such violation of law, or by gathering up our skirts and passing by with eyes averted on the other side, to consent to the undermining of the foundations on which a sane society must rest: regard for the rights of the individual and an adherence to natural law.

Our involvement in the Zeerust disturbances has brought consequences both for the Church and for our people. From very early on, once our position seemed clear to those in authority, it has been virtually impossible to transact Church business with the Native Affairs Department. And since the hearings of the Commission of Enquiry last November, not only have our frequent encounters with the police in the Reserves been extremely unpleasant, but Anglican Church members have had to run a sort of gauntlet. In the village of Motswedi, for instance, Anglicans on their way to Church services have encountered roaming "bodyguards" who have prevented their attendance on the grounds that, instead of the normal words of administration at the time of Communion, the priest has gone down the line of Communicants hissing to each woman: "Burn your reference book!" In this same village a sort of smelling out has been conducted. It has deviated from its almost forgotten traditional pattern in that the objects of enquiry have been, not witches and heretics, but A.N.C. members, Anglicans, and Huddleston-beaties. The irony is that a year ago none but a few of the intelligentsia in the area had heard of either the African National Congress or of Fr. Huddleston.

At the Commission of Enquiry we listened to the official attitude towards our deviationist behaviour. The then Mayor of Zeerust stated how, with his own eyes, he had seen us "shaking hands with, and conversing with, Natives in our back-yard". How, he asked, were the White children of Zeerust to be properly reared with such an example in their midst? The Zeerust Native Commissioner described "how we enticed Natives with tea and cigarettes, had A.N.C. members on our premises, had our photographs published in *Drum*", etc. etc. This official indictment did not contain any mention of incitement or other illegality; yet the indictment was made to illustrate that we were "causes of unrest" — that we were, in fact, guilty without being law-breakers....

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We returned early in December from our annual leave to find the Reserves dotted with armed police camps. Life in the villages was fear-ridden almost to the point of panic; and where previously there had been no more than a trickle of people leaving the area, there was now a daily exodus on a large scale. A number left the district via the Rectory, afraid to go to the Zeerust railway station as it was raided from time to time by groups of "bodyguards". They spent the daylight hours hiding in the long grass or in the house itself; and by night they made their way to stations further up the line. I shall not easily forget the day when I walked into my study, expecting to find it empty and found in it seven women, some with babies, lying flat on the floor. They had heard that the "bodyguards" had come to town and they were in full flight. It emerged that these women were out on bail awaiting the hearing of an appeal. They had been chosen as candidates for bail because of age, infirmity, or the fact that with them in gaol had been ailing babies. On their return to their village a couple were beaten by "bodyguards", and all were immediately hustled out again by their friends who chartered a lorry for the purpose. Their chief, it appeared, took the original line that, he having put them into gaol, it was an act of defiance for them to emerge, bail or no bail; and he went on to fine their menfolk up to £10 each for having the temerity "to treat these guilty women as though they were precious china". The chartered lorry drove straight to the Rectory.

As day succeeded day in December, as the Christmas holidays came and went, leaving in their wake turmoil, burned houses, mass arrests, small-scale riots, and one death, the Rectory took on at times the feel of an air-raid shelter. And most horrifyingly, the main victims of assault were women, many of them old women; and the assaults were not idle slaps; they were vicious attacks with sticks, with fists, and with sharp-edged slices of car tyre. We did not see the weapons; we did see, frequently, their effect: weals inches long, a quarter of an inch deep; bruises on heads, arms, backs, thighs; loose teeth and clothes clotted with blood.

But there was nothing, apart from elementary first-aid and an attempt at encouragement, to be done about it. We tried.

A SPLENDID STORY

The minister of the Brighton Unitarian Church, the Rev. John Rowland, has added another excellent book to his long range of authorship. "The Mosquito Man" (Lutterworth Press, 9s. 6d.) is an exciting biography of Sir Ronald Ross, the discoverer of the connection between malaria and the mosquito. Mr. Rowland tells the story simply and in clear-cut writing. It would be an admirable gift to a reading boy or girl and a reminder to many an adult of the greatness of a man of whom little enough has been written. Sir Ronald Ross saved millions of more lives than Napoleon killed; he rescued whole nations from the scourge of a terrible disease; yet librarians have been written about Napoleon, only a few books about the great medical scientist. There is a splendid story in Mr. Rowland's book and it ought to be widely read. E.G.L.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Creed or no Creed, the Beliefs of an Agnostic

SIR,—The controversy appearing in your correspondence columns under these heads reveals a divergence of views strongly held, both intellectually and emotionally. May I add the following practical observations:

1. Does not the main difficulty arise from regarding theist and non-theist as meaningful and necessary categories, in the same way that a man either is or is not more than a certain height?

2. May I suggest that the difficulty of terminology makes this course more desirable. We have learned to accept that there are no realities to which words "properly" correspond: no "true" meanings even in the physical world. Where we are dealing with concepts, the word-labels which we employ (especially portmanteau-labels like "agnostic") cannot convey our position precisely. A man who says he is a pantheist may be hoping to communicate thereby some shade of belief unguessed at by his hearers, some intellectual experience unknown to them.

3. This would still be the case even if our beliefs were specific. For most of us they will always be tenuous, unresolved, tentative even. For this reason I do not think it helpful to characterize another's beliefs as "woolly". Probably most of the convictions of Unitarians are less specific than those of other denominations, but this is irrelevant to their evaluation.

4. Finally, the tone of some of the letters has been disquieting. Religious controversy has an unpleasant history, associated with physical torture and human degradation. When recently Lord Altrincham published moderate views as to his church, that church responded, through the published letters of its clergy, with personal abuse. Unitarians are more responsible, but I do not think that some of the letters which you have published will have advanced the cause with men of tolerance and goodwill outside. Religion, after all, has a good deal to live down.—Yours,

Chester. *P. L. Adams.*

"The Lambeth Conference"

SIR,—I would like to acknowledge as courteously as I can Mr. Raymond Breed's description of my previous letter as a "masterpiece of shallow, confused, and illogical thought". And having done this, I would ask your kind indulgence for space to reply shortly to the arguments he brings forward.

1. He accuses me of "just talking dangerous nonsense in implying that, because Parliament is the only body that is in a position to legally remove an item from the form of worship of the Church of England, it must be the sole 'authority' for that Foundation wholly and completely". To which I would reply that the Anglican Prayer Book (*containing the 39 articles of belief*) was the schedule attached to the Act of Uniformity of 1662, an Act made law by the *authority of Parliament*. And here I would quote the rubric printed in that book immediately before "The Order for Morning Prayer": "And here it is to be noted that such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England, *by the Authority of Parliament*, in the Second Year of the reign of King Edward the Sixth." [Italics mine.] During the years 1927-28, Convocation presented to Parliament a *revised* Prayer Book which the House of Commons *decisively rejected*, and the use of which is illegal. As regards the recitation of the objectionable "Athanasian Creed", I would tell Mr. Breed that as a boy, and later as a young man, I was an Anglican chorister, and joined in its recitation year by year on the appointed occasions. It is still recited—particularly in churches of the "Anglo-Catholic" school of thought.

2. In my letter I made no attempt to "equate" the organization of the Anglican Church with that of the Roman Catholic Church. On the contrary, I pointed out that the difference in Authority between them was the totalitarian rule of the Pope versus the democratic Authority of Parliament, which surely no one can deny.

3. I made no "attack" on either of these churches. I stated, I think quite accurately, that liberal Christians (including Unitarians) appeal to the inward Authority of the Free Spirit.

And I would conclude by repeating what I said in my previous letter: that the Lambeth Conference has no authority to change

in any way either the beliefs or the forms of worship of the Church of England. Only Parliament has the authority to do this, and I challenge Mr. Breed to prove the contrary.—Yours,

Worthing. *Malcolm Rutt.*

Middle East

SIR,—"I've been a Christian all my life, but this war is a bit too serious." Your recent front-page reminds me of this sincere utterance by a typical Englishman in 1914—quoted by C. E. Montague in his book "Disenchantment". I consider it very singular that your comments on the Middle East situation should be confined almost entirely to an amoral appraisal of the position somewhat in the manner of the old Machiavelli. Surely in a journal like *The Inquirer* we can afford to mix a bit of religion, or at least a few earth-bound morals, with our political commentary? This means that we *cannot* afford the hypocrisy of pretending that we are all honourable men hastening to the support of our friends, when in reality we are grabbing strategic positions in order to enforce our will. It also means we must protest against the action of our Government and that of the United States, because they have undoubtedly reduced the prestige of the United Nations and have (in all except a technical sense) flouted their pledges to that international organization.

I recognize that gunboat diplomacy has the immediate patriotic support of 90 per cent of men of all parties, but I rely on you to enunciate a distinctive, indeed a religious, point of view, hence my dissatisfaction with your present article. Admittedly you sketch a perfunctory bow in a U.N. sort of way when you declare that *long-term* (my italics) co-ordination can only take place there. But you can afford to be more forthright than that!—Yours,

Newcastle, Staffs. *D. S. Malbon.*

SIR,—Your diagnosis of the Middle East situation absolutely hits the mark. Britain and America must protect Israel and prevent murders in Jordan and the Lebanon. Yet our forces cannot be supplied by air indefinitely.

The task is one for the United Nations, but the United Nations are not united. So U.N. cannot function.

I suggest (1) a N.A.T.O. force under the command of the U.N. Secretary-General, if he will accept the responsibility; (2) the formation of a U.N. police force drawn from the neutral countries and also Canada, New Zealand, and Australia.—Yours,

Windermere. *Lilian Beard.*

THREE BOOKS

By "Inquirer"

IT is doubtful if at any time more serious Christian literature was being published dealing with what may be called the state of man than at the present time. Book after book is coming from the publishing houses attempting to apply traditional Christian solutions to the spiritual perturbations of thoughtful men and women. Many of them are of a high character. The authors know exactly what they are writing about and are not held down in a pious rut. They genuinely do accept the modern conditions of troubles; they try to understand them; but, for their solution they bring them within traditional Christianity.

Three such books can be read carefully and with respect. They are: **The Pattern of Love**, by William P. Wylie (Longmans, 16s.); **Anxiety In Christian Experience**, by Wayne E. Oates (Allen and Unwin, 15s.); **The Meeting Of Love And Knowledge**, by Martin C. D'arcy—Father D'arcy (Allen and Unwin, 12s. 6d.). They all address themselves in one way or another to the understanding of contemporary spiritual problems.

Mr. Wylie's book is a vivid effort to understand modern marriage. He recognizes (what so much Christian thinking will not recognize) that there has been a revolution in the spiritual conditions of marriage. He treats seriously the modern psychological-spiritual revolution of romantic love. Three hundred years ago this form of love was regarded generally as unnecessary, and, as applied to marriage, pretty nearly indecent. The marriage of convenience or arrangement was, on the whole, the normal form, and love, as compared with affection and respect, to be burdensome and suspect. All that has altered. The average little girl in the dance hall is looking for Mr. Right, and expects him to turn up. Marriage without romance is now regarded as a dubious affair. Love must be over all. But love, as nine-tenths of modern literature, drama, screen, and newspaper reports are constantly emphasizing, may not last. What then becomes of the marriage? It is a moral and religious problem of an intense kind for romantic love is intense, and heightens spiritual sensitivity. Its basic supposition is that sexual relationships of the deepest kind are not of the market place. Mr. Wylie's understanding of it (and related problems) is refreshingly perceptive. He attempts to link romantic love to love of a higher kind, the love of God, and that in an emotional and responsive way. He attempts to find stability in marriage in this love. And he does so within an orthodox Christian context.

Mr. Oates is familiar, in a sympathetic and professional way, with what are usually called modern anxiety conditions. The basic instability, and indeed, mental torment, of many people are connected with anxiety in its various manifestations. The author, very much out of the rut, examines these one by one, and again offers what may be described as a Christian solution. The sense of loneliness, often one of the basic realities of anxiety, can be resolved through literally an experience of God through Jesus Christ. And it must be emphasized that Mr. Oates does not offer this resolution of psychological trouble in an easy way. He does really enter into the depths of feeling and emotion and finds what is to him real solutions in what is (to him again) real religious experience.

Father D'arcy seems to have reached "The saving grace of old age . . . in the enjoyment of wisdom". His book is a spiritual and inward understanding of "perennial wisdom". He discourses with wide reading and liberal spirit upon the inner wisdom that Aldous Huxley thought to be characteristic of all the higher religions. But the author comes back to the Christian wisdom; and although he does not emphasize this, the Catholic wisdom, as the true light of all the inward grace.

And so here are three books, generous, perceptive, concerned, wanting to help modern man in his predicament, but only really able to help on condition he accepts traditional Christianity.

Whereas the real spiritual trouble with modern man is that with all the will in the world traditional Christianity is outside the range of his desire to know what is true. The author's accept basic beliefs about history and the relation of God to man that really will not stand up to the criticism of what even the man in the street knows about his condition. Therein lies the helplessness of such works as these. They do not tackle the real cause of the trouble. Millions of people do not *believe*, and why or how, or what can be done about it, the authors give no help.

News Review

From the Calendars

West Kirby — Birkenhead

A short while ago a Unitarian told me that our churches had fulfilled their historic mission by liberalizing the orthodox churches. The implication was that our separate existence was no longer necessary. Twenty or thirty years ago, when Bishop Barnes, Dr. Major, and Dean Inge flourished, there might have been something in this, but today it is an empty argument. With Anglo-Catholicism dominant in the Church of England, and Barthianism casting its shadow across Nonconformity, Unitarianism is expunged as anathema from the entire citadel of orthodoxy. If it is to continue at all it must be through its own organization.

Orthodox churches remain apart from each other chiefly on questions of church government. Unitarian churches are apart from all others because they are built on a different kind of theology. We Unitarians have little use for the faith "delivered once and for all to the saints" with its miracles and dogmas.

(Continued on page 268)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 17, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. CORAM DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. JENKINS
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Mr. JAMES McCLELLAND
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. WALTER M. LONG
BILLINGSHURST, Free Church, High Street, 11, Mr. C. S. DENCE
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (August 24) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. E. E. LAWS
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LEWIS
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. STEPHENSON
BOLTON, Unity Church, Deane Road, 10.30, Rev. JOYCE HAZLEHURST, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Y.P.L.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. J. ROBBINS
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. DUDLEY RICHARDS
BRISTOL, Oakfield Road, 11, Rev. DUDLEY RICHARDS, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11, Rev. JOHN MATHER, 6.30, Rev. B. GILL
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. N. H. BACON
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. JAMES DAVIES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. J. M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. GRIMBLE, 6.30, Rev. C. A. PIPER
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERIC SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11, Rev. G. FELLOWS, 6.30, Mr. N. D. BLAKE
CROYDON, Free Christian Church, Wellesley Road, 11, Mrs. E. SAVAGE
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. M. E. THORNCROFT
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKMAN
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, No Services
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. S. E. BOWEN
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLUGE
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN CAVELEIR
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. J. M. QUIRK
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7, Rev. H. BACON
GUILDFORD, Ward Street Church, 11.15, No Services during August
HALE CHAPEL, Hale Barns, 10.45, Mr. T. B. MURRAY, 6.30, Rev. T. W. ROBERTS
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. TOWNER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, No Service
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. W. BRADSHAW
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. M. C. HARRIS
LETCHWORTH, Secretary, Miss J. E. LINDSAY, Killiney, Garth Road, 11, —
LEWES, Westgate Chapel, 11.15, Rev. JOHN ROWLAND
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIRKHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Supply
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
LIVERPOOL, Hope Street, 6.30, Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. L. ALLEN WILLIAMS
LONDON, Bell Street, Edgware Road, 6, No Service
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. M. LONG
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. MARTIN
LONDON, Golders Green, Hoop Lane, 6.30, Mr. JOHN WILKIN
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH E. GREENWOOD (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MATTHEWS ROWE
LONDON, Highgate Hill Unitarian Church, 11, Mr. JOHN WILKIN
LONDON, Ilford High Road, 6.30, Rev. F. HANKINSON
LONDON, Islington, Upper Street, Prenton Hall, 6.30, No Service
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. J. NICHOLSON
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. JOHN ROWLAND
LONDON, Richmond Free Church, Ormond Road, 11, Rev. F. HANKINSON
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss L. M. HAMMOND
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. G. E. PRENTICE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss E. M. BUTCHER
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HILLARY
MACCLESFIELD, King Edward Street, 10.45, Rev. C. D. FOOTE, 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Mr. F. JOHNSON, 6.30, Mr. D. EXLEY
MANCHESTER, Monton Church, Eccles, 10.45, Rev. T. W. ROBERTS, 6.30, Mr. B. J. BATCHELOR
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. J. T. JONES
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKINS
MANCHESTER, Stand Chapel, Whitefield (August 24), 10.45 and 6.30, Mr. DOUGLAS WEBSTER
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. D. E. HARRISON
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. HARGREAVES
MANSFIELD, Old Meeting House, 10.45, Mr. G. G. GOODLAND, 6.30, Women's League
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. D. WEBSTER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. J. ASHWORTH, 6, Mr. WOLFENDEN
NORTHAMPTON, Kettering Road Church, 11, Mr. G. WILKINSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. C. V. WALTON
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. F. H. KENSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HILLARY
RINGWOOD, Hants., The Meeting House, 11, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, No Services
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Mr. H. MATHEWS
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 (only), Mr. T. H. JONES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. DAVID L. HIGGS
SOUTHEND-ON-SEA, Darnley Road, 6.30, —
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Dr. S. J. KENNETT
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWANSEA, Penmaen Free Christian Meeting House, 11, Rev. B. VINEY
SWINTON, Swinton Hall Road, 10.45, Miss E. COLLIER, 6.30, Miss B. JOHNSON
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERCKI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Mr. E. SWIFT
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. P. T. FOLLOW, 6.30, Rev. L. A. GRIMBLE
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. BRIAN BOSBY
WILMSLOW, Dean Row, 10.45, Mr. D. EXLEY, STYAL, 6.30, No Service
YORK, St. Saviourgate Chapel, 6.30 (suspended during August)
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 112 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. ERSKINE, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILKS
WELLINGTON, Service suspended — Enquiries — Mrs. WHITE. Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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Fifteen leaflets in the series PERSONAL TESTIMONIES "What Unitarianism Means to Me" have now been issued. The format is threefold, with an illustration on the front cover which is printed in two colours; the back page is left blank so that local material can be printed if required. They are issued anonymously under headings: By a Housewife and Mother, a Solicitor, a Minister, a Seaman, an Author, and so on. There are fifteen in all; the cost is 2d. each, the set of fifteen, post free, for 2s. 6d.

Eight three-fold leaflets, printed on tinted paper on such subjects as Unitarianism and Science, A Unitarian View of Jesus, Unitarians and the Home, Outside the Church. These cost 1d. each, the set of eight, post free, for 8d.

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Change of Address

Mrs. I. C. Holt, widow of the late Rev. R. V. Holt, is now residing at 16 Best Lathes Avenue, Rotherham, Yorkshire.

Shrewsbury: A Garden Party and Bring and Buy Sale was held on Saturday, July 19, at Sunnycroft, Ellesmere Road, by the kindness of Mr. and Mrs. Geoffrey Evans; the weather was perfect—this is becoming traditional for these affairs—there was a goodly attendance of members and friends, and the proceeds resulted in £30 being added to church funds. A very satisfactory and enjoyable occasion.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 5s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

(*Continued from page 266*)

We do not say that miracles are impossible, we say that such things have no relevance to religion. A man who could turn water into wine would be welcome at a party, but not because of his religious insight. We do not believe that Christ was different in kind from other men, we say that he was different in degree, and that what he was we can try to become. Our authority in religion is neither pope nor bishop, but the inner light of reason and compassion, "the light that lighteneth every man that cometh into the world". There is much in our little group of churches that is unique and it would be tragic if their witness did not increase. *M.J.*

Bolton: Unity Church: On Sunday, July 20, a congregation of 225 saw 17-year-old Dorothy Holehouse crowned tenth Rose Queen of the Church and School. The annual Coronation Service now seems to be the most popular of all the special services at Unity, attracting even larger numbers than the Sunday School Sermons. The new queen is deputy-leader of the Primary Sunday School and a keen member of the U.Y.P.L. A sixth-former at a local grammar school and a sports-enthusiast, she also displays a healthy interest in current affairs, and at a recent meeting of the Church Discussion Group, she introduced, very effectively, the subject of Racial Segregation. There is every reason to believe that, like her parents and grandparents, she will become in time, one of the leading members of the congregation, thus fulfilling the basic aim of the office of Rose Queen, which, at Unity, is far from being a decorative formality.

The Unitarian Young People's League: West Lancs.

The rally held at Rivington, recently reported in *The Inquirer*, was notable for two papers given by two young people.

John Potter, a Y.P.-ler from Bolton, spoke on "The Bomb as a Deterrent".

Unilateral Disarmament, he said, is unsound, unstable, and very likely will be unsuccessful. As soon as we disarm with the H-bomb, other countries are bound to step in, and it's no use protesting then for it's too late. Obviously, the side with the bomb is the stronger. Which country will follow the example of the first one to disarm? The lust for power is too great—or is it power? "It is less painful to live in fear than misguided trust."

If both sides have this weapon, an unsettled peace rests over the world. The situation, however, should be kept like this, thus allowing time for discussion and talks.

The use of prayer was mentioned, examples being drawn from the last war: Dunkirk, for instance. Perhaps prayer could be used again, to aid those people to think clearly on whom the future of the world depends.

Unilateral Disarmament, however, is no solution to the problem.

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Geoffrey Pilliner, a Young Friend from Manchester, spoke on "The H-Bomb from the Quaker Standpoint".

Why are we here today? Because we have come to talk about the H-Bomb. Why are we talking about the H-Bomb? Are we afraid?

Yes, we are afraid, but not of the bomb; we are afraid for our own skins. Is not this a selfish attitude to take? Fear is no motive from which to run the world. Why not find a better way of living?

Is not a spiritual way of life a far happier one? Has no one any longer got any faith in God and His power? Surely the purpose of the whole world is living and working in accordance with Him—this is the basis of Christianity.

"Thou shalt not kill." Surely it is better to accept than to resist, even though a life may be lost in so doing. Is it right to save our own skins by ruining others? We must learn to live the Christian way of life and only then can perfect peace on earth with God be endured.

This is where the Society of Friends have found their aim in life and seek to lead others in the Christian way of life also.

After tea four groups were formed to discuss the afternoon talks. An hour later they reported back and an appointed person gave the group conclusions:

1. Moral or practical problem. One group decided that it was purely a practical one; another one decided that God came into the picture somewhere, but they were not too sure where. The feeling, however, was that it was a moral and a practical problem combined, but it could only be solved directly through a practical solution.

2. One group decided that the United Nations Organisation is the only way to bring about a successful solution to the disarmament question. "The strike is the strongest weapon any working man can have until he uses it. This can be said about the H-Bomb."

3. Stephen King Hall's policy was mentioned: that of non-violent resistance.

4. The use of prayer was mentioned, rather sceptically, by a few people.

5. Should we be pessimists or optimists?

General summing up: The rallies were useful, but would they get us anywhere?

Printed by Wiggins and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publications Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Saturday) Inst. Manchester, Monday, Tuesday, August 18, 19th